

with the and three thousand two hundred years before our era, tomb of seems to have marked an epoch in the history of Egypt, for under him the costume, the figure drawing, and the hieroglyphics all assumed the character which they thenceforth preserved to the very end of Egyptian nationality.¹

Later ages identified him with Osiris in a more intimate sense than that in which the divine title was lavished on every dead king and indeed on every dead man ; for his tomb was actually converted into the tomb of Osiris and as such received in great profusion the offerings of the faithful. Somewhere between the twenty-second and the twenty-sixth dynasty a massive bier of grey granite was placed in the sepulchral chamber. On it, cut in high relief, The sculps reposes a shrouded figure of the dead Osiris. He lies at a uired effigy full length, with bare and upturned face. On his head is the White Crown of Upper Egypt; in his hands, which issue from the shroud, he holds the characteristic emblems of the god, the sceptre and the scourge. At the four corners of the bier are perched four hawks, representing the four children of Horus, each with their father's banner, keeping watch over the dead god, as they kept watch over the four quarters of the world. A fifth hawk seems to have been perched on the middle of the body of Osiris, but it had been broken off before the tomb was discovered in recent years, for only the bird's claws remain in position. Finely carved heads of lions, one at each corner of the bier, with the claws to match below, complete the impressive monument. The scene represented is unquestionably the

impregnation of I sis
 in the form of a hawk by the dead Osiris ; the
 Copts who
 dismantled the shrine appear to have vented
 their pious
 rage on the figure of the hawk Isis by
 carrying it off or
 smashing it. If any doubt could exist as to
 the meaning
 of these sculptured figures, it would be set at
 rest by the
 ancient inscriptions attached to them. Over
 against the
 right shoulder of the shrouded figure, who lies
 stretched on
 the bier, are carved in hieroglyphics the
 words, " Osiris, the

¹ Ed. Meyer, *Geschichte des Alter-* Dr. Budge (*Osiris*
and the Egyptian
times i. 2. pp. 119, 125, 127, 128, *Resurrection*, ii. 83)
 the true reading is
 129, 209. The king's Horus name has Khent (Ghent).
 The king's personal
 sometimes been read Zer, but according name was perhaps
 Ka (*E, < L Meyer op*
 to Professor Meyer (*op. cit.* p. 128) and *cit.* p.
 128).